[CONFIDENTIAL.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPÚTÁNÁ,

Received up to 8th September, 1888.

POLITICAL.

Circulation, 494 copies.

A National Congress meeting at Aligarh.

The *Aligarh Institute Gazette*, of the 1st September, gives an account of a National Congress meeting held in the Institute Hall at Aligarh on the 25th August. The audience was chiefly composed of pleaders, their muharrirs, and the Hindu and Bengáli students of the Government High School, and did not exceed 80 men all told. Besides Hafiz Abdul Rahim, a pleader, who presided, only one more Musalmán and two or three butchers were present. Mr. Cassabon, the Head Master, and two Hindu teachers of the High School attended the meeting. The *Gazette* gives the names of the five or six Hindu private gentlemen who were present, and says that the Hindú and Muhammadan noblemen of the district were conspicuous by their absence. Mr. Ali Muhammad Bhimji delivered a lecture on the aims and objects of the Congress which extended over two and a half hours, but a large part of the time was spent in reading out extracts from newspapers and books. It appears from a telegram published in the *Morning Post*, giving an account of the meeting, that Mr. Bhimji observed "that it was necessary for Muhammadans to join the Congress in order to protect their sacred places of pilgrimage." The meaning of this sentence

is not quite clear. Does Mr. Bhimji mean that if the Musalmáns do not join the Congress, the Bengáli and Hindu promoters of that movement will destroy all Muhammadan mosques in this country and take possession of Mecca by force? If the Congressists attack Mecca (which Heaven forbid!), probably Bhimji will be at the head of that army.

Circulation, 250 copies.

Ahmad Husain Khán and the National Congress.

The *Azád* (Lucknow), of the 31st August, publishes a letter from Ahmad Husain Khán, the taluqdár of Paryáwan, who, in continuation of his previous comments on the National Congress, says that the Congress leaders endeavour to deceive the people by falsely declaring that the London *Times* and other English newspapers support the Congress. Similarly, Muhammad Ali Bhimji is used to declare in his speeches that Colonel Erskine, the Commissioner of Lucknow, and Sir Auckland Colvin are in favour of the Congress, although it is well known that all European officials are reticent and have not expressed their views either for or against the movement. Again, the promoters of the Congress are trying to deceive the people in England by telling them that the whole Hindu and Muhammadan communities sympathize with the aims and objects of the Congress. Sir William Hunter declared in his articles in the *Times* that the Indian Musalmáns were generally in favour of the institution. He is a great enemy of Musalmáns and made very violent attacks on them in connection with the Mutiny. Had not Sir Saiyid Ahmad Khán answered his attacks, the Musalmáns would undoubtedly have fallen into some difficulty. The writer then refers to the opposition expressed by the taluqdárs of Oudh, the Mahárája of Benares, and the Musalmáns of Bombay to the National Congress, and observes that the Indian Patriotic Association established by Sir Saiyid Ahmad Khán will prevent the British public from being deceived by the misrepresentations of the Congress leaders. Mr. Hume expresses satisfaction at the establishment of the association, but it will soon expose the disloyal views of the Congressists and give occasion for grief to him.

Muhammad Ináyat-ullah, the taluqdár of Saidanpur, and the National Congress.

The same paper publishes an article, communicated by Muhammad Ináyat-ullah, the taluqdár of Saidanpur, in condemnation of the National Congress. The writer argues that the introduction of representative government is impossible owing to the present unsatisfactory state of relations between the Hindús and Musalmáns and the backwardness of the intellectual and social condition of the two communities. If some natives have taken the University degrees, they cannot be considered fit for self-government. Practical training is quite different from the instruction received in schools and colleges, as was clearly pointed out by Sir Auckland Colvin in his Bareilly darbár speech. The Nation al Congress itself, far from tending to improve the relations between the two communities, has made them worse. The Musalmáns, being in a minority compared with the Hindús, can never agree to the introduction of representative government. There can be no union between the two classes, unless both of them become atheists or the one adopts the religion of the other; but either contingency is improbable.

Circulation, 690 copies.

An anti-National Congress meeting held by the Oudh princes.

The *Oudh Akhbár* (Lucknow), of the 6th September, publishes a brief account of the proceedings of an anti-National Congress meeting held at the house of Nawáb Mihdi Ali Khán, Lucknow, on the 2nd idem. The Oudh princes and some other respectable persons, such as Munshi Nawal Kishor and Munshi Imtiaz Ali, attended the meeting. Nawáb Mihdi Ali Khán, who presided, made a speech in condemnation of the Congress, and the meeting passed a resolution to the effect that no respectable inhabitant of the province should attend the Congress meeting at Allahabad as a delegate.

Comments on Pandit Ajudhya Nath's Congress speech at Lucknow.

The *Oudh Akhbár* (Lucknow), of the 7th September, publishes a letter which is said to have been addressed by one Sarju Prasád, a student of the Entrance class, Queen's College, Benares, to the Hon'ble Pandit Ajudhya

Náth. The writer makes hostile comments on some passages of the Pandit's Congress speech at Lucknow and asks him to answer the comments.

Circulation, 173 copies.

National Congress.

A correspondent of the *Charpuz* (Moradabad), of the 28th August, in a facetious article on the National Congress, states that he was inclined to join the opponents of the Congress with a view to obtaining titles from Government. But his conscience and patriotism carried the day and led him to cast in his lot with its promoters. However, he has now found out his mistake. No man should have the audacity to advise his master. Even if the latter blindly falls into a well, the former should not interfere. It is true that the Congressists have no desire to deprive the British Government of its Indian Empire, but they are not justified even in endeavouring to counsel the Government in the matter of administration. Their conduct is opposed to the policy of flattery. Look at the justice of Government in deposing the Rája of Pore Bunder, Kathiáwar. The following were the causes which induced Government to remove him from the *gaddi*:—First, the Rája refused to send his grandson to the Rájkumar College. He should have been also charged with not making the boy adopt the Christian religion. Just as the boy could not receive education without joining the Rájkumar College, he could not expect salvation without becoming a Christian. Secondly, the Rája did not dismiss his able and faithful Superintendent of Police, as he was requested to do. He should have been also accused of not divorcing his wife. The writer then refers to the other six charges which were brought against the Rája, and ironically remarks that he really deserved to be hanged for such heinous offences. Government cannot be too highly praised for its justice and leniency. What more justice do the promoters of the Congress wish Government to dispense? The writer then makes hits at Sir Saiyid Ahmad Khán with reference to his intumescence and long beard.

Circulation, 425 copies.

National Congress and its opponents.

The *Oudh Punch* (Lucknow), of the 30th August, contains a cartoon in which the National Congress is represented as a native

woman, and the *Punch* as standing close by on her right and a dog at a distance on her left barking at her. The letter-press is as below :—

The Punch: "Let it bark. It is not mad, but pretends to be so."

Rája Rám Pratáb Singh of Mainpuri and the National Congress.

The same paper publishes an article communicated by a correspondent who makes hits at Rája Rám Pratáb Singh of Mainpuri for his holding an anti-National Congress meeting at that place. The article is headed "Even the Frog has a Cold," and the writer states that the Rája of Mainpuri has stained his body with blood in order that he may be taken for a martyr. He is fond of singing and never had anything to do with political matters before. One or two more Rájas were induced by the misrepresentations of flatterers, or the pressure of officials to attend anti-National Congress meetings and sit there like statues. The same appears to have been the case with the Rája of Mainpuri. If any man asked the Rája what the National Congress was, probably he would reply that it was a kind of song. An idea of the abilities of the men who attended the meeting may be gathered from the circumstance that no speeches were made on the occasion, but that Sir Saiyid Ahmad Khán's Meerut speech was read out. Persons who have had no occasion to deal with Rájas, Maháráajas, and Taluqdárs may attach any importance to their opposition to the National Congress, but those who know them well consider their sympathy with or opposition to the Congress equally of no value. They are mere puppets in the hands of their courtiers and Government officials and pass their time in singing and dancing.

Opponents of the National Congress.

A correspondent of the *Bhárat Varsha* (Bithúr), for September, says that Sir Saiyid Ahmad Khán delivered his first speech against the National Congress at Lucknow, which was severely criticized by newspapers for several months. He was followed by Munshi Nawal Kishor, the newly-fledged Companion of the Order of the Indian Empire. Rája Shiva Prasád, an old C.S.I., could not allow himself to be cast into the shade by

the Munshi and soon appeared on the scene. The appearance of even one meteor is considered a bad omen. Now that three meteors have appeared simultaneously, Heaven protect poor India! It is almost needless to say that the Rája and the Munshi are selfishness personified. They will promote their own interests, though their countrymen and even their brothers are ruined by their doing so. The Rája incurred such popular odium by his speech on the Ilbert Bill that his effigies were burnt by natives. Lately he attracted a number of men to the Benares Town Hall by placing there a statue dressed in golden cloth and then made an attack on the National Congress. The writer then quotes some sentences from the Rája's speech, and says that he has got into the evil habit of doing harm to his countrymen which will not leave him till his death. Sir Saiyid Ahmad Khán has by his selfish opposition to the National Congress destroyed the fame and popularity which he had gained by establishing the Aligarh College. Two or three men like him and the Rája cannot break the Congress, which is being placed on a firmer basis by such a veteran hero as Mr. A. O. Hume. The establishment of the Congress is a sign of the near return of happy days to India. When the Congress succeeds in inducing Government to do away with all invidious distinctions between Europeans and Natives and consult the people in the matter of administration, the people will have no grievance left and the administration will greatly be improved.

Circulation, 150 copies.

The same.

A Muhammadan correspondent of the *Mashír-i-Qaisar* (Lucknow), of the 3rd September, accuses the opponents of the National Congress of selfishness, calls them traitors, and criticizes Rája Shiva Prasád's speech against the National Congress at the Benares Town Hall.

Circulation, 400 copies.

Anti-National Congress meeting at Karchana, Allahabad.

A correspondent of the *Prayág Samáchár* (Allahabad), of the 3rd September, says that the account published in the *Oudh Akhbár* of the anti-National Congress meeting held at the house of Bábu Beni Prasád Singh, Karchana, is exaggerated and false. The Bábu has got no large house

where thousands of men could assemble. When he does not know even how to speak properly, it is nonsense to say that he delivered a speech against the Congress. He does not know what the aims and objects of the Congress are. The meeting was composed of thirty or forty men, most of whom were the village shopkeepers, and all that was done on the occasion was that a small paper was read out by the Bábu and a little sweetmeat distributed among the audience.

Circulation, 185 copies.

Indian Patriotic Association.

The *Najmu-l-Akhbár* (Etáwah), of the 1st September, approves of the Indian Patriotic Association established by Sir Saiyid Ahmad Khán, but agrees with the Patna *Institute Gazette* in thinking that the subscription payable by each member of the Association, being Rs. 5 a month, is rather high and will prevent many strong opponents of the Congress from joining the Association. The *Najm* is of opinion that the subscription should be reduced.

Circulation, 240 copies.

Alleged change in the attitude of the Muhammadans of Bombay towards the National Congress.

The *Hindustán* (Kálákankar), of the 29th August, says that about a month ago two public meetings of Muhammadans in Bombay disavowed all sympathy with the National Congress and refused to send any delegates to the next Congress meeting which will be held at Allahabad during the Christmas week. Mr. Badru-l-din Taiabji addressed the audience for four hours on the two occasions in support of the national movement, but in vain. It is a matter of great satisfaction that at last he has succeeded in winning his co-religionists of Bombay over to his side. They have lately expressed their sympathy with the aims and objects of the Congress and decided to send delegates to the Allahabad meeting. This is as it should be. Truth is sure to triumph in the end. It is to be hoped that the Muhammadans in other parts of the country too will change their minds ere long.

Mahárája of Bhinga's letter adverse to the National Congress published in the *Times*.

The same paper of the 1st September, referring to the letter published in the *Times* by the Mahárája of Bhinga in condemnation of the National Con-

gress, says that he has made a most violent attack on the Congress, and expresses a hope that Government will reward his loyalty by restoring him his land in accordance with its promise. At present the loyal subjects of Her Majesty have no other way of showing their loyalty than by denouncing the Congress.

Circulation, 250 copies.

England, Russia, and India.

The *Upkárak* (Agra), of the 1st September, contains a cartoon in which the British lion is represented as forcibly taking away with him a native woman named India, who groans under her heavy burdens called the cost of the frontier defences, the expenses of the Burma war, the income-tax, the salt duty, and so forth. The Russian bear carrying Dalip Singh on his shoulders, who complains of alleged injustice done him, and being secretly incited by the Amír of Kabul, pursues the lion and calls upon him to stop and not to carry away the poor woman. The lion tells the bear to keep quiet and not to interfere with him.

Circulation, 173 copies.

Lord Ripon and Lord Lansdowne.

The *Charpuz* (Moradabad), of the 28th August, contains a picture in which Lord Lansdowne is represented as carrying a portmanteau in his hand and taking leave of Lord Ripon on the eve of his departure from England for India. The letter-press is as below :—

Lord Ripon: "If you wish to fill this portmanteau with addresses, beware of flatterers."

Circulation, 63 copies.

Proposed despatch of a Mission to Kabul.

The *Akhbár-i-Alam* (Meerut), of the 4th September, referring to Mr. Durand's Mission which will go to Kabul next month, says that it has not yet transpired with what object the Amír has invited the Mission. But it would seem that being hard pressed by the rebellion of his disaffected subjects and the intrigues of the Russians, he has sought the aid of his friend, the Government of India. Let his object be what it may, his conduct in this matter has shown that the rumours which were spread about his being in secret correspondence with the Russians are unfounded.

The *Zarífu-l-Hind* (Meerut), of the 1st September, refer- Circulation, 112 copies.

Mahárája Dalíp Singh's son.

ring to the rumour that Mahárája Dalíp Singh's son has lately fled away from England and joined his father in Russia, says that the British Government is very much to blame for allowing the father and the son to escape. When the Russian Government sends an army to invade this country, the Mahárája and his son are sure to accompany the army. It is to be hoped that the British Government will now keep an eye on other disaffected persons.

A correspondent of the *Chirágh-i-Aiman* (Agra), of the 1st Circulation, 150 copies.

Case of Rája Bába Sáhab, Hyderabad.

September, referring to the article of the *Rájputána Gazette* about the case of Rája Bába Sáhab, Hyderabad, regrets to say that some unwise officials do not hesitate to bring the just and civilized British Government into disrepute by their high-handed and illegal proceedings. The Rája's wife was taken by force to the dispensary and no female attendant allowed to accompany her. What is Lord Dufferin's Government about? Mahárája Holkar paid a visit to England on the occasion of the Jubilee to congratulate Her Majesty on the happy event and was put to much expense by the visit. On his return he expressed his dissatisfaction with his treatment in England. The writer will not be surprised if the Rája Bába Sáhab has been illtreated on account of the Mahárája's faults. In the mufassal the lower European officials do what they please.

GENERAL ADMINISTRATION.

The *Hindustán* (Kálákankar), of the 31st August and 1st Circulation, 240 copies.

Permanence of British rule in India.

September, comments on the dangers to which British rule is liable in this country. It says that the departure of the British from this country would destroy the Indian trade with Europe, put a stop to all intellectual, social, and political progress and lead to an outbreak of anarchy and misrule here. On the other hand, England would suffer a still greater loss from the severance of her connection with India, which is the brightest gem in the British diadem. She would lose the large sum of money which she obtains from this country every year, and

would find it difficult to provide for the one hundred thousand Anglo-Indians who would be suddenly thrown out of employ. The British supremacy over the Indian Sea, the Red Sea, and the Levant Sea would soon become a thing of the past and the British hold even on Cape Colony and Australia would be endangered, Indeed, England would become a third class power in Europe owing to the loss of India. Hence it ought to be the duty of the well-wishers of India and England to make a point of strengthening the foundations of British rule in this country. The British rule is liable both to external and internal dangers. There are only two strong foreign Governments, namely, the Chinese and the Russian Governments, which are likely to come in conflict with the British Government in India. The celestials are opposed to a policy of aggression and aggrandisement. But the British Government may foolishly turn them into enemies by its unwise Burmese or Tibetan policy. If it refrains from endeavouring to extend its boundary further in Burma and from interfering with the Tibetans, there will be no likelihood of an outbreak of hostilities with China. In order to prevent a Russian invasion the British Government is busy making the frontier defences. But an experienced Military officer is of opinion that those defences will disappear like a paper-house before a Russian army, as was stated by Mr. W. C. Bonnerjee in a late speech. An invasion from the Peshawar side being generally considered highly improbable, the British Government thinks that the Russians will endeavour to enter India through the Bolan Pass, and therefore it is sparing no pains and money to fortify that Pass. But the Russians will not probably attempt to come through the Bolan Pass. They will follow the route which was adopted by Changez Khán and Taimur. Crossing the Hindu Kush at Badakshan, they will proceed to Chittral, thence to Dhár, and then appear at Atak. This idea is further strengthened by the rumour that the Russian Government wishes to extend the Trans-Caspian Railway to Pekin. When the Railway is extended to Kokand, the Russian Government will have no difficulty in sending an army from that place to Fyzabad and Chittral. If

the Russians make an attack by the way above referred to, it will be necessary for the British Government to send an army, accompanied by the Kashmir forces, to Chittral and Badakshan, to check the advance of the Russian army of invasion. Hence the British Government should gain the good will of the Mahárája of Kashmir and other native princes in order that they might heartily co-operate with it in resisting the invaders and maintaining peace and order in the country. As regards the chances of a civil war, the educated natives know very well that they have everything to lose and nothing to gain by the destruction of British supremacy. The other classes of the community, too, appear to have no particular desire for a change of masters. But the *Hindustán* will not be surprised if their grievances induce them to rebel. It is this apprehension which has led the National Congress to agitate for the redress of the popular grievances, with a view to prevent the growth of discontent in the minds of the people. If the British Government redresses the grievances of natives and redeems the pledges it has given them, all classes of people, the educated and the uneducated, the rich and the poor, will become fully satisfied and British rule will last long.

Circulation, 100 copies.

Popularity of British rule.

The *Bhárat Bandhu* (Aligarh), of the 24th August, refers to some of the advantages which British Government has conferred on this country, such as the construction of railways, by which grain is immediately transported from one place to another in time of need and the people are able to make pilgrimages to their sacred places without any difficulty, the good management of large religious fairs, and the dispensation of justice in a satisfactory manner, and then says that natives should readily sacrifice even their lives on behalf of such a Government. It is to be hoped that if the Russians invade this country, they will find the whole native population opposed to them.

Circulation, 150 copies.

British rule.

The *Chirágh-i-Aiman* (Agra), of the 24th August, in continuation of its previous comments on British rule, complains that natives are being deprived of their just rights for the benefit of

others. It is difficult to understand why the Indian treasury has been burdened with the cost of Burma war. India is, as it were, a dumb milch cow. She will continue to give milk till her death, even though no fodder is supplied to her, and her young ones die of hunger. When this country had to pay for the war, all the property obtained in Burma should have been sent to this country. But this has not been done. Again, Government levies a famine tax from the people for the prevention and relief of famine. It is not justified in levying such a tax. It should itself provide money for such purposes. The *Chirágh-i-Aiman*, of the 1st September, regrets to say that Government is not satisfied with taking money from natives. It has appointed officials who greatly ill-treat and dishonour them. The laws and rules framed by it have made life a burden to them. Such a policy is very objectionable and will never make British rule popular with them. Government should not allow itself to be deceived by the misrepresentation of a handful of selfish flatterers. It should redress the grievances of the people and make a point of winning their good will.

Circulation, 240 copies.

The *Hindustán* (Kálákankar), of the 2nd September, referring to the reply given by Sir Steuart Bayley to the address of the Musalmáns of Patna, says that His Honor told the Musalmáns to receive education like other classes if they desired to obtain appointments in the public service, and that no undue indulgence could be shown them simply because they were Musalmáns. Moreover, His Honor called upon their leaders to co-operate with those of the other classes of the community in promoting the public good, instead of pursuing a policy of exclusiveness based on differences of race or sect which Government could not tolerate or encourage. All honor is due to Sir Steuart Bayley. He may live a thousand and one years! In reply to an address presented to Lord Dufferin by some Musalmáns of Lucknow his Lordship expressed somewhat similar sentiments. He said that natives should overlook differences of religion in political matters and act in concert with each other in promoting the best interests of the country. It is a matter of

Sir Steuart Bayley's reply to the address of the Musalmáns of Patna.

surprise that some Musalmáns have become so blind that they do not see the policy of Government and the spirit of the age, and that they have such a short memory that they soon forget the advice given them by high Government officials. The *Hindustán* is as much pained to see the unjust partiality secretly shown by Sir Auckland Colvin to Musalmáns as it is satisfied to hear of the good admonition of Sir Steuart Bayley to the Musalmáns of Patna. The Lieutenant-Governor of Bengal desires that Musalmáns should co-operate with other classes in promoting the public weal, *i.e.*, they should join the National Congress, while the Lieutenant-Governor of these provinces is secretly encourging them to keep aloof from the other classes.

Circulation, 200 copies.

Alleged recognition of an invidious distinction between European and Native officials who misbehave themselves.

The *Dabdaba-i-Qaisari* (Bareilly), of the 1st September, states that Mr. Larpent, the late Deputy Accountant-General of the Panjáb, who was found guilty of having received bribes, was simply dismissed the public service. Mr. Arthur Crawford, the Commissioner of Poona, has also been charged with the same offence. He cowardly attempted to escape to England in disguise, but he was arrested by the police. He appears to have practised bribery as a regular trade and to have received lakhs of rupees. His case is under investigation, but he is not likely to receive any severer punishment than dismissal from his post. Mr. Cordery and some other European officials, too, are generally reported not to have clean hands. Indeed, the Indian grain crops are intended only for Christians to feed on. Now look at the punishment inflicted on a Native Deputy Collector of Hoshiarpur who was convicted of receiving bribes. He was dismissed from his post and sentenced to three months' imprisonment and a fine of Rs. 1,000. It appears from the *Indian Union* of the 18th July that one Frederic Wilson (*sic*) has committed a series of outrages and murders from time to time with perfect impunity. Lately he killed several men at once and was put on his trial. But he was declared to be mad and sent to a lunatic asylum, whence he will be released in a few months, and then he will again pursue his career of crime.

European medical officials were ready to swear that the accused was not mad, but the European officer who tried his case only sent him to the lunatic asylum through race feeling. Hence it would seem that the laws apply only to natives and not to Europeans. The recognition of such an invidious distinction between the rulers and the ruled does not become a just and civilized Government like the British and is calculated to cause disaffection in the minds of natives towards the Government. Anglo-Indian newspapers used to speak very highly of the honesty and integrity of European officials, but they ought to be ashamed of themselves owing to the misbehaviour of the high European officials above referred to. In order to suppress bribery, Government should make an example of the officials who are found guilty of the offence.

Circulation, 690 copies.

Proposed establishment of a Bench of the Allahabad High Court at Lucknow.

A correspondent of the *Oudh Akhbár* (Lucknow), of the 6th September, protests against the proposed establishment of a Bench of the Allahabad High Court at Lucknow and urges the location of the whole Court there on the ground that that place is the centre of the North-Western Provinces and Oudh.

Circulation, 285 copies.

Exclusion of Hindi and Urdu from the curriculum of studies fixed for the Entrance Examination of the Allahabad University.

The *Devanagri Gazette* (Meerut), for August, publishes a memorial which the public associations and the inhabitants of the Meerut district have forwarded to Sir Auckland Colvin, the Chancellor of the Allahabad University, protesting against the exclusion of Hindi and Urdu from the curriculum of studies fixed for the Entrance Examination of the University, and calls upon the inhabitants of other districts in these provinces to forward similar memorials.

Circulation, 185 copies.

Case of Pascal, Railway Guard, Meerut.

A correspondent of the *Najmu-l-Akhbár* (Etáwah), of the 1st September, referring to the case of Pascal, Railway Guard, who committed a rape on a native female passenger, is surprised, to notice that he has been released by the Sessions Judge of

Meerut on a security of Rs. 250. Had he been a native, no security would have been accepted. It is, however, to be hoped that the Sessions Judge will make an example of him.

Circulation, 325 copies.

Id riot at Gházipur.

The *Mittra* (Benares), of the 26th August, on the authority of its Gházipur correspondent, states that on the day of the Id a Musalmán desired to kill a cow at the door of his house in Muftipur. As soon as he attempted to kill the cow a Brahman put his own neck on hers in order to prevent him from killing her. In no time about 15,000 men assembled at the place. The Magistrate, the Superintendent of Police, and the respectable private gentlemen of Gházipur met at the city police-station to consider the matter. The Magistrate made over the cow to the Hindús, ordering them to pay the price of the animal to the owner. The same night the Musalmáns killed three kine in Gola and other parts of the city in utter disregard of the Magistrate's orders. When the news about these slaughters spread in the city, it created a wide-spread sensation. The Hindús have been much annoyed and have severed all connection with the Musalmáns. The Magistrate has issued a proclamation to hold a general meeting of the two communities at the Town Hall to settle the dispute. It is to be regretted that Government does not take the trouble to prevent the occurrence of such religious quarrels. If cow-killing cannot be entirely suppressed, at least kine should be killed in a way that the feelings of Hindús may not be hurt. The frequent occurrence of such religious riots is not good, and Government should lose no time in giving attention to the subject.

Circulation, 150 copies.

Quarrel between Hindús and Musalmáns at Hasanpur, Moradabad, on account of cow-killing.

The *Jám-i-Jamshed* (Moradabad), of the 26th August, gives an account of the quarrel that took place between the Hindús and Musalmáns of Hasanpur, Moradabad district, on the occasion of the late Id. A Muhammadan vegetable-seller wished to kill a cow at his house as usual. But the Hindús objected to this, and Naubat Singh, a head constable, with the consent of Raghubar

Sarup, Peshkar, unjustly forbade the man to kill the cow. The Musalmáns appealed to the Tahsíldár, who is an unprejudiced Hindu. He made a local enquiry, and when he was satisfied that the vegetable-seller had always killed a cow at his house in honor of the Id, he allowed him to do so. It was objected that the house in which the man lived belonged to a Hindu. On this the Tahsíldár told him to kill the animal in his neighbour's house, which was done accordingly. The Hindús were annoyed and closed their shops, suspending all trade. The poor and the travellers had to starve one day owing to their inability to get any food. But the next day the Musalmáns opened some shops for the sale of the necessaries of life. The Hindús sent a petition to the Tahsíldár to the effect that they would not re-open their shops through fear of being robbed by Musalmáns. Mir Shakir Ali, an Inspector of Police, was sent to Hasanpur. As soon as he told the Hindús to re-open their shops they did so. Their shops were closed for four days. The Peshkar has been transferred to Thakurdwara and the head constable suspended. The *Jám* then complains that Dwarka Singh, the Sub-Inspector of Police at Hasanpur, has sent a report to the district authorities, recommending some measures for regulating the celebration of the Muharram, which clearly show his undue partiality to Hindús. He has proposed that certain Musalmáns, who are all respectable persons, and certain Hindús, who are ordinary shopkeepers, should be required to give security for keeping the peace during the Muharram, that the celebration of the Muharram should be stopped, or that the Musalmáns should be ordered not to take their *taziás* through the principal streets. The *Jám* urges that the sub-inspector, who is bent on annoying the Musalmáns, should at once be transferred from Hasanpur, and that the celebration of the Muharram should not unnecessarily be interfered with.

Circulation, 45 copies.

The *Nasím-i-Hind* (Fatehpur), of the 30th August, says that, in accordance with the orders of the Magistrate, the Hindús and Musalmáns of Fatehpur met together at the Tahsíldár's office on the 22nd August with a view to

Celebration of the Muharram and the Báwan Dwádashi at Fatehpur.

fixing the time with mutual consent for the celebration of the Báwan Dwádashi and the Muharram on the 17th September. The meeting was unable to come to a satisfactory conclusion that day and asked for two days more to consider the subject. But the leaders of the two communities have not yet been able to settle the dispute in an amicable way. It is a matter of surprise and regret that Musalmáns should object to the celebration of Hindu festivals during the Muharram, particularly as the Hindús assist them even with money in the celebration of the Muharram. The Hindús cannot postpone the celebration of the Báwan Dwádashi. Proper arrangements should be made for the regulation of the Hindu and the Muhammadan festivals throughout that day, because, although the Hindu processions take place in the afternoon, rejoicings commence in the Hindu temples early in the morning. If the Hindús and Musalmáns do not come to an agreement, the district authorities will be obliged to interfere.

Circulation, 350 copies.

The *Mauj-i-Nerbudda* (Hoshangabad), of the 1st September, complains that at Hoshangabad some Káyasth officials and private persons have formed themselves into a secret association for promoting their own interests and those of their caste-fellows, and publishes two lists, one of which contains the names of eleven Káyasth officials who have lately obtained appointments under Government and the other those of six other Káyasth officials who have received promotion through the good offices of the association. The *Mauj* thinks that this state of things involves a great injustice to the other classes of the community and shows how little attention has been paid in Hoshangabad to the resolution of the Government of India urging a larger employment of Musalmáns in the public service. The employment of a large nuember of men of the same caste or sect in the public service at one place is also objectionable on the ground that if any of them misbehave themselves, the others are sure to endeavour to conceal their misbehaviour in order to save them from punishment. The Chief Commissioner should give attention to the subject.

Kayasth officials at Hoshangabad.

Circulation, 185 copies.

Mr. Davies, the District Superintendent of Police, Pilibhít.

The *Najmu-l-Akhbár* (Etáwah), of the 28th August, after republishing from the *Pioneer* an account of the attacks committed by three constables on Mr. Davies, the District Superintendent of Police, Pilibhít, says that the *Pioneer* exculpates Mr. Davies from all blame, but that its version of the story does not fully explain all matters. How was Durga, constable, able to escape without surrendering his pouch? Why was Jai Mal alone sent to capture Durga, and how was he able to take away two guns with him, one his own and another for Durga? Why did Agnu join them? Did the three constables owe Mr. Davies a grudge? Why is Mr. Davies attacked wherever he goes? An attack was said to have been committed on him at Gorakhpur. Mr. Berrill, the Special Assistant to the Inspector-General of Police, who is an experienced police official, had better be appointed to make a thorough inquiry into the matter.

Circulation, 150 copies.

Alleged misbehaviour of lower officials at Farukhabad.

A correspondent of the *Chirágh-i-Aiman* (Agra), of the 1st September, writing from Farukhabad, complains that the lower officials there are fleecing the people to their hearts' content and that the higher officials connive at their proceedings. The Tahsíldár has imposed the income tax even on the vegetable-sellers, who are filing a large number of objections every day. Those who pay bribes are let off, but the others have, *nolens volens*, to pay the tax. Again, look at the city inspector of police. Seven or eight cases of theft occur every day. But far from endeavouring to suppress the evil, he only cares to feather his nest.

Police at Bithúr, Cawnpore.

The *Bhárat Varsha* (Bithúr), for September, says that at last the police of Bithur have suffered for their high-handedness. The pay of Shahzád Husain, the sub-inspector of police, has been reduced from Rs. 50 to Rs. 25 and he has been transferred to another place. Some constables have been fined. Munshi Harcharan Lál, the head constable, has been fined Rs. 25 and dismissed from the public service for assaulting a man. Another criminal prosecution has been instituted

against him since. It is to be hoped that the police will now mend their ways.

Circulation, 185 copies.

The *Najmu-l-Akhbár* (Etáwah), of the 28th August, highly approves of the instructions issued by the Director of Public Instruction to the headmasters of zila schools in these provinces for the encouragement of physical exercises and games of bodily strength and skill among the students, but does not think that any good will accrue from these instructions until regular attendance at the games and sports is made as compulsory as in the class rooms. Directions were issued long ago to encourage the establishment of cricket clubs in connection with schools, but there are few schools in which the students are found to play cricket regularly.

Encouragement of physical education in zila schools in the North-Western Provinces and Oudh.

Circulation, 250 copies.

The *Adád* (Lucknow), of the 31st August, referring to the resolution passed by the Municipal Board of Lucknow for making vaccination compulsory within the municipal limits, protests against the proposal on the ground that there is a difference of opinion about the efficacy of vaccination, and that the Hindús, who ascribe small-pox to the goddess Sitla, will consider the measure an unjust interference in their religious matters. Hence the *Adád* hopes that the Local Government will not sanction the proposal of the Board. (The *Anjuman-i-Hind*, Lucknow, of the 1st September, protests against the proposed introduction of compulsory vaccination into the Lucknow Municipality.)

Introduction of compulsory vaccination into the Lucknow Municipality.

Circulation, 250 copies.

A correspondent of the *Adád* (Lucknow), of the 31st August, protests against the suggestion of the National Congress about the repeal of the Indian Arms Act, and urges that the people should be forbidden to carry even heavy sticks, and those shod with iron or brass, without a license under the Arms Act, as such sticks are freely used by them on occasions of quarrels among themselves. Cases of assault and riot frequently occur in the North-Western Provinces and in some districts in Oudh, such as Hardoi, Bara Banki, and Sitapur.

Arms Act.

NATIVE STATES.

Circulation 825 copies.

Rámpur.

A correspondent of the *Túti-i-Hind* (Meerut), of the 31st August, says that he has already told the readers that since his appointment as the Prime Minister of Rámpur General Azimu-l-din Khán has made himself unpopular with all classes of people by his avarice, inexperience, and self-conceit, as might naturally be expected. He is a raw and inexperienced youth, does not know the Indian laws or the Muhammadan law, and has had no practical experience in any department in British India or in any native state. He has been able to have everything his own way, particularly as the Nawáb is unable to take any interest in the administration owing to sickness. During General Azim-ul-din Khán's absence from Rámpur on account of his illness the Nawáb himself conducted the administration and issued strange orders. Sahabzada Mujtaba Khán's house was surrounded and searched by the police. Nanne Khán was subjected to a severe beating and then sent to the jail for an unlimited period for leaving the service of the State and becoming a servant of Sahabzada Muhammad Haidar Ali Khan. Bismilla Khán, the Naib Kotwal, who was the Prime Minister's protége, was dismissed and a relative of the Nawáb's favourite buffoon appointed in his place. On the occasion of the I'd procession men of even low position were allowed the use of elephants, while Kunwar Lutf Ali Khán and Maulvi Ali Hasan Khán, Deputy Collector, were not allowed the use of any kind of conveyances. When they consequently did not join the procession, they were taken to task. The writer then refers to some other alleged objectionable proceedings of the Nawáb.

Circulation, 825 copies.

Mahárání of Rewah.

The *Túti-i-Hind* (Meerut), of the 31st August, publishes the official correspondence that took place between the Mahárání of Rewah and the Viceroy last year regarding her alleged grievances, and expresses surprise that a princess should have been ill-treated in this way under British rule. If Lord Dufferin does not like to interfere, his Lordship had better tell the Mahárání that Political Agents and Residents exercise

absolute powers and that the Foreign Office cannot interfere with their proceedings.

Circulation, 63 copies.

The *Akhbár-i Alam* (Meerut), of the 28th August, referring to the death of Sir Ganpat Rao Khatke, the President of the Council of Regency in Gwalior, urges the appointment of Bhaia Balwant Rao Sindhia in his place. The Bhaia is an intelligent, educated, and experienced man and a well-wisher of the State. No outsider can be expected to have such sympathy with the State as he has. Since his appointment as a member of the Council he has acquitted himself well. (The *Najmu-l-Akhbár*, Etáwah, of the 28th August, recommends the appointment of Bhaia Balwant Rao Sindhia to the presidentship of the Council of Agency in Gwalior.

Suggested appointment of Bhaia Balwant Rao Sindhia as President of the Council of Regency in Gwalior.

LOCAL AND MISCELLANEOUS.

Circulation, 825 copies.

The *Mittra* (Benares), of the 26th August, says that under British rule the increase in taxation has kept pace with the spread of education and the increase in the number of printing presses. If a person purchases one anna worth of vegetables at the vegetable market in Benares and engages a coolie to carry them to his house, he has to pay a tax to the farmer of the market. At other places only the sellers are taxed, but at Benares a tax is levied both from the sellers and the buyers. It is almost needless to say that the levy of the tax above referred to causes much inconvenience to pilgrims every day. The Municipal Board had better introduce a grain tax in place of the vegetable tax. Any man who buys one maund or more of grain at once should be required to pay a tax for it. In that case the people would be exposed to the inconvenience of paying a tax once a month instead of every day.

Levy of a tax from the purchasers of vegetables at Benares.

Circulation, 418 copies.

The *Nyáya Sudhá* (Hardá), of the 29th August, condemns the custom which is in vogue among Mahratta Brahmans of shaving the heads of their widows, and says that the shaving of the head and other such ill-treatment cannot

Custom among Mahratta Brahmans of shaving the heads of their widows.

prevent a young widow from leading an immoral life, if she wishes to do so. The Mahratta Brahmans should themselves suppress the evil custom and should not await Government interference.

Circulation 112 copies.

Zarifu-l-Hind newspaper, Meerut.

The *Zarifu-l-Hind* (Meerut), of the 1st September, publishes an article in which it abuses in Billingsgate language some other newspaper, in answer to an attack made on it by the latter.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1888.	1888.	
1	*Agra Akhbár* ...	Agra ...	Urdu ...	Weekly ...	Tajammu-l-Husain,	Aug. 28th ...	Sep. 1st ...	232 copies.
2	*Agra Punch* ...	„ ...	„ ...	„ ...	Amír Khán ...	„ 28th & Sep. 4th.	„ 3rd & 7th ...	156 „
3	*Ainu-l-Akhbár* ...	Moradabad ...	„ ...	„ ...	Diláwar Alí ...	„ 24th & Sep. 1st.	Aug. 29th & Sep. 7th.	120 „
4	*Akhbár-i-Alam* ...	Meerut ...	„ ...	„ ...	Muqarrab Husain Khán.	„ 28th & Sep. 4th.	Sep. 1st & 8th ...	63 „
5	*Akhbár-i-Chunár* ...	Chunár ...	„ ...	„ ...	Hanúmán Prasád ...	„ 28th ...	Aug. 31st ...	160 „
6	*Alam-i-Taswír* ...	Cawnpore ...	„ ...	„ ...	Rahmatu-l-lah ...	„ 31st ...	Sep. 5th ...	200 „
7	*Aligarh Institute Gazette.*	Aligarh ...	Urdu-English,	Bi-weekly ...	Gulab Rái ...	„ 28th & Sep. 1st & 4th.	Aug. 30th & Sep. 4th & 7th.	494 copies (including 282 copies taken by Government).
8	*Almora Akhbár* ...	Almora ...	Hindi ...	Weekly ...	Sada Nand ...	„ 27th & Sep. 3rd.	„ 29th & Sep. 5th.	85 copies.
9	*Amiru-l-Akhbár* ...	Meerut ...	Urdu ...	„ ...	Amír Alí ...	„ 24th & Sep. 1st.	„ 29th & Sep. 7th.	300 „
10	*Anjuman-i-Hind* ...	Lucknow ...	„ ...	„ ...	Kishan Lál ...	„ 25th & Sep. 1st.	„ 30th & Sep. 6th.	123 „
11	*Asáb* ...	„ ...	„ ...	„ ...	Ahmad Alí ...	„ 31st ...	Sep. 1st ...	250 „
12	*Bhárat Bandhu* ...	Aligarh ...	Hindi ...	„ ...	Totá Rám ...	„ 24th ...	„ „ ...	100 „
13	*Bhárat Hitam* ...	Benares ...	„ ...	„ ...	Rám Krishn Varmá,	„ 27th & Sep. 3rd.	„ 4th ...	1,500 „

List of newspapers examined—(continued).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1888.	1888.	
14	*Bhárat Varsha* ...	Bithur ...	Hindi ...	Monthly ...	Gur Bakhsh Singh...	June to Sep. ...	Sep. 4th ...	...
15	*Brahman* ...	Cawnpore ...	,, ...	,, ...	Partáp Náráyan ...	For August ...	Aug. 30th ...	145 copies.
16	*Bulbul-i-Hind* ...	Moradabad ...	Urdu ...	Weekly ...	Kishun Sarúp ...	Aug. 30th & Sep. 3rd.	,, 30th & Sep. 7th.	225 ,,
17	*Charpha* ...	,, ...	,, ...	,, ...	Kunj Bihári Lál ...	,, 28th ...	,, 31st ...	173 ,,
18	*Chirágh-i-Aiman* ...	Agra ...	,, ...	,, ...	Razá Alí ...	,, 24th & Sep. 1st.	,, 29th & Sep. 4th.	150 ,,
19	*Dabdaba-i-Qaisari* ...	Bareilly ...	,, ...	,, ...	Thákur Prasád ...	Sep. 1st ...	Sep. 3rd ...	200 ,,
20	*Dabdaba-i-Sikandari,*	Rámpur ...	,, ...	,, ...	Muhammad Husain,	Aug. 27th & Sep. 3rd.	Aug. 29th & Sep. 6th.	447 ,,
21	*Dhikár Prakásh* ...	Lucknow ...	Hindi ...	Monthly ...	Rám Dás Varma ...	For July ...	Aug. 31st ...	227 ,,
22	*Gulzár-i-Oudh* ...	Sultánpur ...	Urdu ...	Weekly ...	Nirotam Dás ...	Sep. 4th ...	Sep. 8th ...	99 ,,
23	*Hindustán* ...	Kálákankar...	Hindi ...	Daily ...	Gur Datt Sukla ...	Aug. 26th to Sep. 6th.	Aug. 29th to Sep. 8th.	240 ,,
24	*Jaipur Gazette* ...	Jaipur ...	Hindi-Urdu...	Bi-weekly ...	Mahábir Prasád ...	,, 25th & 29th,	,, 29th & Sep. 2nd.	100 ,,
25	*Jám-i-Jamshed* ...	Moradabad ...	Urdu ...	Weekly ...	Jamshed Alí ...	,, 26th ...	Sep. 3rd ...	150 ,,
26	*Jubilee Paper* ...	Lucknow ...	,, ...	Bi-monthly...	Saiyid Hasan Jáfar,	,, 1st & Sep. 1st.	,, 2nd ...	335 ,,
27	*Kanauj Panch* ...	Kanauj ...	,, ...	,, ...	Bhagga Khán ...	Sep. 1st ...	,, 3rd ...	240 ,,
28	*Karmanak* ...	Lucknow ...	,, ...	Weekly ...	Muhammad Yáqúb...	Aug. 27th & Sep. 3rd.	Aug. 31st & Sep. 6th.	250 ,,

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29	*Káshi Pattrika* ...	Benares ...	Hindi-Urdu...	„ ...	Lakshmi Shankar Misra, M.A.	„ 31st ...	Sep. 3rd ...	530 copies (including 342 copies taken by Government).
30	*Káyasth Akhbár* ...	Lucknow ...	Urdu ...	„ ...	Rudra Prasád ...	Sep. 1st ...	„ „ ...	700 copies.
31	*Káyasth Samáchár* ...	Allahabad ...	„ ...	Monthly ...	Bhagwán Prasád ...	For June & July,	Aug. 29th & Sep. 2nd.	300 „
32	*Khairkhwáh-i-Áfáq* ...	Pilibhít ...	„ ...	Weekly ...	Mazhar Ahsan Khán, ...	Aug. 28th ...	Sep. 2nd ...	200 „
33	*Márwár Gazette* ...	Jodhpur ...	Hindi ...	„ ...		„ 27th & Sep. 3rd.	„ 1st & 7th ...	130 „
34	*Mashír-i-Qaisar* ...	Lucknow ...	Urdu ...	„ ...	Ghulám Muhammad,	„ 25th & Sep. 3rd.	Aug. 29th & Sep. 5th.	150 „
35	*Matla-i-Núr* ...	Cawnpore ...	„ ...	„ ...	Durgá Prasád ...	Sep. 1st ...	Sep. 2nd ...	48 „
36	*Mauj-i-Narbudda* ...	Hoshangabad,	„ ...	„ ...	Abdu-l-Karím ...	„ „ ...	„ 4th ...	250 „
37	*Mauj-i-Zafáfat* ...	„ ...	„ ...	„ ...	Abdu-l-Karím ...	„ „ ...	„ „ ...	250 „
38	*Maulq-ka-Patla* ...	Rámpur ...	„ ...	„ ...	Haidar Alí Khán ...	Aug. 23rd ...	Aug. 30th ...	76 „
39	*Meerut Gazette* ...	Meerut ...	Hindi ...	Monthly ...	Gauri Datt ...	For August ...	Sep. 3rd ...	285 „
40	*Mihr-i-Nimroz* ...	Bijnor ...	Urdu ...	Weekly ...	Karímu-l-lah ...	Aug. 28th ...	„ 1st ...	300 „
41	*Mitra* ...	Benares ...	Hindi ...	„ ...	Mádho Ráo Gangá Dhar.	„ 26th & Sep. 2nd.	Aug. 29th & Sep. 6th.	325 „
42	*Mufíd-i-Ám* ...	Agra ...	Urdu ...	Tri-monthly,	Ahmad Khán ...	Sep. 1st ...	Sep. 6th ...	150 „
43	*Muraqqa-i-Takslb* ...	Lucknow ...	„ ...	Monthly ...	Bihári Lál ...	For August ...	„ 1st ...	125 „
44	*Nafyar-i-Islam* ...	Moradabad ...	„ ...	Weekly ...	Amjad Alí ...	Aug. 27th & Sep. 3rd.	Aug. 30th & Sep. 7th.	175 „
45	*Najmu-l-Akhbár* ...	Etáwah ...	„ ...	Bi-weekly ...	Rúhu-l-lah Khán ...	Aug. 24th & 28th, & Sep. 1st.	„ 29th & Sep. 2nd & 5th.	185 „
46	*Najmu-l-Hind* ...	Moradabad ...	„ ...	Weekly ...	Avtár Krishn ...	„ 7th, 15th & 23rd.	Sep. 5th ...	250 „
47	*Núrul Mun* ...	Meerut ...	„ ...	„ ...	Rám Sarúp ...	Sep. 2nd ...	„ 6th ...	115 „
48	*Nasim-i-Agra* ...	Agra ...	„ ...	„ ...	Jamná Dás Biswás...	Aug. 30th ...	„ 3rd ...	385 „
49	*Nasim-i-Hind* ...	Fatehpur ...	„ ...	„ ...	Shiva Náráyan Lál...	„ „ ...	„ 1st ...	45 „
50	*Nasim-i-Jaunpur* ...	Jaunpur ...	„ ...	„ ...	Muhammad Ishaq ...	„ 21st ...	„ „ ...	50 „
51	*Nigarnumáyá* ...	Lucknow ...	„ ...	Monthly ...	Debi Prasád ...	For September ...	„ 8th ...	192 „

List of newspapers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1888.	1888.	
52	*Nizámu-l-Mulk* ...	Moradabad ...	Urdu ...	Weekly ...	Fahímu-l-dín ...	Aug. 29th ...	Sep. 6th ...	100 copies.
53	*Núru-l-Anwár* ...	Cawnpore ...	„ ...	„ ...	Abdu-l-Hamíd ...	Sep. 1st ...	„ „ ...	279 „
54	*Nyáya Sudhá* ...	Harda ...	Maráthi-English.	„ ...	Básudeva Bháskar ...	Aug. 29th & Sep. 5th.	Aug. 31st & Sep. 7th.	418 „
55	*Oudh Akhbár* ...	Lucknow ...	Urdu ...	Daily ...	Sheo Prasád ...	„ 29th to Sep. 7th.	„ 30th & Sep. 7th.	690 copies (including 94 copies taken by Government).
56	*Oudh Punch* ...	„ ...	„ ...	Weekly ...	Sajjád Husain ...	„ 23rd & 30th,	„ 29th & Sep. 5th.	425 copies.
57	*Prayág Samáchár* ...	Allahabad ...	Hindi ...	„ ...	Dewakí Nandan ...	Sep. 3rd ...	Sep. 4th ...	400 „
58	*Rafiu-l-Akhbár* ...	Benares ...	Urdu ...	„ ...	Ghulám Husain ...	Aug. 27th & Sep. 3rd.	Aug. 31st & Sep. 7th.	250 „
59	*Rahbar* ...	Moradabad ...	„ ...	„ ...	Partáb Kishun ...	„ 20th & 31st,	„ 30th & Sep. 7th.	75 „
60	*Rahnuma-i-Chungi* ...	Agra ...	„ ...	Bi-monthly ...	Khair-ul-lah Khán ...	„ 30th ...	Sep. 1st ...	50 „
61	*Rais-i-Asam* ...	Benares ...	„ ...	„ ...	Nawáb Alí ...	Sep. 1st ...	„ 5th ...	175 „
62	*Rájputána Gazette* ...	Ajmere ...	Hindi-Urdu ...	Weekly ...	Murád Alí ...	Aug. 27th & Sep. 3rd.	Aug. 30th & Sep. 6th.	491 „
63	*Ratn Prakásh* ...	Ratlám ...	Urdu ...	„ ...	Muhammad Abdu-l-Haq.	„ 23rd & 30th,	„ 29th & Sep. 5th.	150 „
64	*Rohilkhand Punch* ...	Moradabad ...	„ ...	„ ...	Jamshed Alí ...	„ 26th ...	Sep. 3rd ...	150 „
65	*Rozmerá* ...	Lucknow ...	„ ...	Daily ...	Tegh Bahádur ...	„ 28th to Sep. 6th.	Aug. 29th & Sep. 7th.	250 „

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66	*Sajjan Kirti Sudhákar,*	Udaipur	Hindi	Weekly	Banshi Dhar	„	27th & 3rd.	Sep.	Sep.	1st & 8th	110	„
67	*Shula-i-Túr*	Cawnpore	Urdu	„	Jamná Prasád	„	21st	Aug.	30th		32	„
68	*Subodh Sindhu*	Khandwa	Maráthí-Hindi	„	Lakshman Ráo Anant,	„	29th	Sep.	2nd		250	„
69	*Surma-i-Rozgár*	Agra	Urdu	„	Itrat Husain	„	31st	„	4th		300	„
70	*Surúr-i-Qaisari*	Rámpur	„	„	Haidar Alí Khán	„	23rd	Aug.	30th		76	„
71	*Takslb*	Moradabad	„	„	Muzaffar Alí Khán,	„	27th & 5th.	Sep.	„	30th & 8th.	Sep. 60	„
72	*Tamaasdi*	Lucknow	„	„	Púran Chand	Sep.	1st	Sep.	3rd		130	„
73	*Tátí-i-Hind*	Meerut	„	„	Sajjád Husain	Aug.	31st	„	„		325	„
74	*Upkárak*	Agra	„	„	Náráyan Prasád	Sep.	1st	„	4th		250	„
75	*Vritt Dhárá*	Dhár	Maráthi-English.	„	W. T. Rapse	Aug.	30th	„	2nd		115	„
76	*Zarfsu-l-Hind*	Meerut	Urdu	„	Sábit Alí	„	24th & 1st.	Sep.	Aug.	30th & 7th.	Sep. 112	„

LUCKNOW;
The 14th September, 1868.

PRIYA DAS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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